

Missions

Dayton, Ohio

While we have no additions to report this week yet I candidly believe that in the near future we shall be able to report quite a number.

Last Saturday evening, August 17, about thirty of the members of the Dayton mission called at the parson's home with smiling faces and well filled baskets and the evening was most pleasantly spent in singing and social chat. J. C. Ewing and his daughter, Bonnie, presided at the organ as occasion demanded.

We heartily return our sincere thanks to these kind brethren and hope the Lord may prosper the Dayton Mission and bless the donors for their kindness.

In this connection it is also proper that I should speak of the liberality of the Winchester Church, who have on several occasions sent boxes filled with good things, for the preacher and his family. Winchester church knows how to treat a preacher and God has been, and will continue to bless them for it.

J. L. KIMMEL.

806 S. Broadway.

Glen Mary, Saskatchewan, Canada

As it may interest the readers of the EVANGELIST to hear from this place where we have just opened a work amongst the Norwegians, I will try briefly to give a sketch of the work thus far.

In May '01 I received a call to serve as a pastor for the Scandinavian settlement near Glen Mary, Saskatchewan, Canada. I made ready soon as possible and reached Prince Albert, Sask., our nearest railroad station, August 5, '01, and reached the settlement the following Wednesday. I spent the remainder of that week in visiting about. The people seemed very much pleased to know that next Sunday they would have religious services in their own language, but appeared somewhat disappointed when I refused to baptize their infants.

Sunday morning, August 11, '01, I invited their reverent attention to the Word of God. Text, Neh. 2:17. Four confessed faith in God and expected to commence to build the broken walls of Jerusalem by apostolic baptism.

We have here twenty seven Norwegian, two Swede, and one Danish family and have thus sufficient material to make a very strong congregation numerically and my prayer to God is to add his spiritual strength.

OLE A. SWADBERG.

Two Missionary Facts

Exchange.

At the World's Fair, in Chicago, there was one part of the world represented in the great exhibition that seemed to impress everyone with a sense of its hopelessness. The Japanese were clean and intelligent, the South

Sea islanders most interesting, the Eskimos stolid but well behaved, but the West Africans were an unpleasant sight. From the bloody, rudely carved idol post on which a chicken was beaten to death every day as a sacrifice, to the savage and meaningless dances in which the tribe delighted, everything was degraded, heathen, and scarcely human. The chief, and even the women, begged for drink and for money from the passers by, and quarrels and frantic noise were incessant. "Well," said one man to his friend, a Christian minister, "I shall never give another cent to missions in West Africa, for such tribes are not worth converting they are degenerate and never can be reached."

The minister did not forget the remark, and he had the pleasure, this year, of meeting his friend again, and telling him two missionary facts about West Africa. Last Christmas a new church in Lolodorf, in the Kamerun country, was finished. It was the first church organized among the Bulu natives. The first meeting took place under a banana tree, in May, 1900, and the natives have built the church largely themselves, out of their scanty means. The building holds three hundred people, but it is crowded every Sunday, and multitudes gather outside. In one series of special services forty-one natives were converted.

In this same West African country, not a hundred miles away from Lolodorf to the westward, are the Batanga and Kribi tribes. They are on the coast, where, if possible, the natives are apt to be more degraded than in the interior. Yet these two tribes, this year, are supporting, of their own free will, a Bible reader to the heathen tribes round them. If men capable of such Christian love as this for their fellows are "degenerate," then the more degenerate West Africa becomes, the better for its future!

There are two sides to every mission work among a degraded people. One is the hopelessness of the situation, humanly speaking; the other is the hope of the gospel. We can look at either side. But the wise thing is surely to look longest at the latter. No tribe has ever been found so degraded, so lost, that the gospel cannot reach them and in time, transform them. No mistake is made in sending missionaries to the most hopeless spots on our globe. The only mistake is in not sending more missionaries, and making more effort, than we do now.

A Practical Gospel

Lutheran Observer.

Everywhere in life we are confronted, not by theories, but by conditions. If we lived in a vacuum and had nothing to do but construct theories to meet hypothetical cases, living would be easy. Given the faculty of imagination, it was not hard for Bellamy to draw his famous picture of what society would be when all his desired reforms had gotten into swing. He could make his men on paper do as he pleased, and in his book

the whole social machinery moves like clock work. All the wheels are duly oiled by imagination, and there is no friction anywhere.

But when we turn from his men on pages and his society on paper to men as they really are and to society as it really is, we find ourselves confronting the stubborn fact of real conditions, and we realize that no theory is of any worth that does not address itself to them, and deal with them as they actually are. A solution of difficulties that ignores the conditions out of which the difficulties arise is of no practical consequence.

Now, one of the pre-eminent characteristics of God's word is that it distinctly recognizes the facts of human life and experience. There is no other book in the world, indeed, that lays such emphasis on ideals. Ideals for the individual and for society are made to burn and glow everywhere on its pages, and ever there is a voice sounding thru them, saying, "Come up higher, and I will show thee a vision of things to come." But in the emphasis on the ideal the actual is never forgotten or overlooked. The ideal is to be reached, not by ignoring the conditions of life as they actually are, but by dealing with them. There is to be a perfect character for the individual, and ultimately a perfect society. But the Gospel, in training individuals into a complete and rounded life, grapples with them as it finds them, with all their sins, weaknesses, and limitations. As it slowly does its work with them it elevates society, fashioning it anew by re-fashioning it in its parts.

And this is one reason why the Gospel gets hold of men. It is not empty theory for perfect men living in a perfect society, but it is a practical solution of the practical problems of actual human life. It can well afford to face the dark problems which this world presents, because it has inherent power to solve them.

Ministers God's Interpreters

Rev. H. W. Pope.

God's way is always to teach the many thru a few—one among a thousand. The world is too hurried and worried to listen to God's voice. Multitudes of people do not know what life means, or what manner of being God is, or what his gracious purposes toward us. Such men need an interpreter to discern God's will and interpret it to them—one who leads a godly life, who will take time to be holy, who waits upon God quietly hour after hour, and allows his great thoughts to filter down into his life until he is fairly saturated with them. Such a one, coming forth from his closet with the dew of heaven upon his soul, will have a message from God. Such a minister will not preach dull sermons nor ransack the newspapers for themes. He will not serve up stale dishes of science or sociology, but give his people the good, sweet bread of the Gospel, milk for the babes and strong meat for the giants, as they may be able to bear it.